

AUXILIARY GUIDE NUMBER FOR MARCH

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*"Just as the little twig is indebted for its life and vigour to the tree, so are you indebted entirely to the Lord for the light and intelligence you have received on every subject; you are indebted to the Spirit of God for your wisdom and intelligence as much as the little twig is indebted to the tree for its vitality, leaves, buds and fragrance."*—JOHN TAYLOR.

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## GOSPEL PRINCIPLES APPLIED

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

IT IS a wonderful thing to be engaged in this great work of making the world better. This Church has as its fundamental aim the establishing of the universal brotherhood of man. I know the world generally does not look upon this organization as possessing such high ideals. This was brought forcibly to my attention during one of my recent missionary tours. On a boat I met a choice Christian gentleman and his wife, who, it seems, had not had opportunity to meet Elders of this Church, and who were very much prejudiced against what they considered the vicious propaganda of the "Mormon" Church.

We had not been in conversation very many minutes before they asked the usual questions regarding our attitude towards marriage. I knew what they had in mind, and told them to speak plainly, which they did. When I explained to them our attitude towards life, and our fundamental principles, they said: "If the marriage system about which we have heard so much is not the principle part of 'Mormonism,' what is? What is the heart of your religion?" I answered that we are Christians. "Well," said they, "so are we."

Then the gentleman asked a very significant question. Said he: "What are the distinguishing features of your Church, as

compared with the other Christian churches?" I told him I would name three: viz. (1) Divine Authority by Direct Revelation; (2) The Organization of the Church; and (3) The Eternal Nature of Ceremonies and Covenants. There are others, but these three, I think, are fundamental.

The first distinguishing feature, Authority by Divine Revelation, is most important. Had I named just authority, he at once would have discerned that that was no distinguishing feature, for there are at least two other great branches of Christianity which claim divine authority. There are (1) the Greek Catholics, tracing their authority back to John of Antioch and to the five Apostles who survived Peter, (2) the great Roman branch, claiming authority by historical succession.

So it is not a distinguishing feature merely to say authority, or divine authority, but authority by direct revelation is a distinguishing feature of this Church. What a message such a declaration is to the world!

#### FOUNDATION OF LATTER-DAY CHURCH

This Church is founded upon the declaration of the fact that the authority to officiate in the name of God was given by the Father Himself to the Prophet Joseph Smith. Now, there are those who may scoff at such a claim, but I ask you and I ask the world to contemplate its significance. If it is true that the authority to officiate in God's name did pass from the earth, as Roger Williams said when he resigned his pastorate over the oldest Baptist church in America, then how could that authority be restored except in the manner that the boy prophet claimed it was restored?

Only the Lord has the right to say who shall represent Him. The Bible is not sufficient authority. It does not authorize a man to speak in the name of the Father. So if historically the right of divine authority was not perpetuated, then the only way in which it could come to men is by direct revelation.

This is a theme in itself, but we shall pass it by saying merely, if that claim is true, what a message to the world! It establishes, in the first place, the personality of God; that is, it reaffirms the truth of the personality of Deity. Jesus Christ proclaimed that when He was on earth, when He said: "If ye have seen me, ye have seen the Father."

This revelation in the modern day reaffirms that divine truth; and is it not opportune in this age, when the idea of God is so abstract, and when so many are disbelieving in the reality of a divine personal Intelligence?

Another great truth associated with that revelation is the reality of the resurrection of Jesus Christ. He, too, appeared in person, and if He, having been born of mortal woman nearly two thousand years before, has persisted in the spirit world, and has

appeared as a person in this age, then there is truth in the great Christian principle of the resurrection. The Latter-day Saints believe it.

A third great principle connoted with that direct revelation is the persistence of personality after death. Latter-day Saints believe, when they say good-bye to their loved ones on this earth, that the parting is not an eternal farewell; for if Christ's personality persisted after His heart beats were silenced, then yours and mine shall, for we are His brothers, and the same life which He had has been given to us, in part, at least. The spirit lives after this mortal body ceases to function in this physical world.

A fourth truth associated with that great revelation is the restoration of the Priesthood, reference to which President Hinckley has made this afternoon, and in exemplification of which this entire conference is being held. The right to officiate in the name of God was bestowed upon Joseph Smith, Oliver Cowdery and others, subsequent to the great revelation of the Father and the Son.

#### THE MARVELOUS ORGANIZATION

The second distinguishing feature of this Church, which I named to my friends, is the organization of the Church itself.

It has been truly said that, "Civilization progresses in proportion as modes of cooperative group action become perfected and embodied in successfully working institutions and laws."

I often wish that we might have placed before us a visual representation of the organization of the Church of Jesus Christ. Paul visualized it when he saw prophets, pastors, teachers, evangelists, and so forth, placed in the church. He expressed more succinctly, perhaps, than any other writer, the purpose of these various organizations, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

I ask you to-day to keep in mind this organization, viz., (1) Quorums, (2) Auxiliaries, (3) Educational Opportunities, (4) Judicial Phases, and (5) Ecclesiastical Groupings. To elaborate on each one of them would occupy more time than you would care to spend or that I can give, but we can glimpse it.

First, visualize the Priesthood—I am not now referring to the authority which was restored, but to the men and boys to whom this authority has been given. Visualize these people grouped in working sections or companies, from the father ninety years old, if he is alive, down to the boy twelve years of age. In those groups, you find exemplified all that human society seeks in social groups and in societies. I mention that because as we study this organization, if it is God's revelation, then we should find within this Church a satisfaction of every human need. So here we find in these quorum groups fellowship, brotherhood and

opportunities for organized service. No man who is worthy of that fellowship can be kept out from it—not one.

In some man-made institutions, a brother may desire to affiliate with others, but should he have an enemy within that group, that enemy can possibly, I am informed, prevent the brother's entering it. You cannot do that in the Church of Christ. When a High Priest, for example, is accepted in membership, he is voted upon by the quorum, and if he is worthy, no member of that group can keep him out of that fellowship and fraternity. The same with the Seventies, with the Elders, the Priests, the Teachers and the Deacons.

There you find a group of men working in an organized way for the betterment of each other, for the personal welfare of the membership of the group, and for the good of society as a whole. I ask you, if we went no further, if that is not a sublime picture, where men may congregate, associate, affiliate, in service for humanity, in which every man considers everyone a brother. There sits the doctor by the side of the mason, each interested in a unifying purpose, and that purpose worship of God and the best service to humanity. That is the essence of Priesthood work in this Church, and every act and influence is performed or exerted, "Only by persuasion, by long-suffering, by kindness, by meekness, and by love unfeigned."

#### PURPOSES OF AUXILIARY ORGANIZATIONS

Associated with that, running parallel with the group, we have auxiliary organizations.

The auxiliaries are headed by the Relief Society, our mothers and sisters and daughters—Relief Society! There is no more beautiful service rendered in all the world than that which is being rendered by the Relief Societies of the Church. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Associated with them, next in organization, are the Sunday Schools, an educational institution established for the teaching of the Gospel of Jesus Christ, all the Church meeting every Sunday to study the principles of the Gospel, as revealed by the Son of Man, and as have been revealed to the Prophet Joseph Smith in this dispensation.

Next in order come the Young Men's and the Young Ladies' Mutual Improvement Associations, having charge of the recreation of the young, guiding the leisure hours of youth—the great problem which is facing civilization to-day. Here you have an organization of young men and young women taking charge of the leisure hours, directing in music, in literature, in art, in debating, in drama, as well as in other practical principles of religion.

Following the Mutuals, we have the Primary Association.

There, too, we find men and women organized, particularly the women, directing the leisure hours of childhood, from four years up to twelve in the case of boys, and from four years up to fourteen in the case of girls. Weekly religion classes also are held by the Primary groups.

The third phase of Church organization relates to education. Latter-day Saints were formerly looked upon as not favouring education. Nothing could be further from the truth. The educational features of this Church are very comprehensive and complete. All the quorums and groups I have named are in themselves educational factors. It is surprising how many officers and teachers are engaged in the teaching and directing of youth just in quorums and auxiliaries alone.

#### LARGE NUMBERS ACTIVELY ENGAGED AS OFFICERS AND TEACHERS

Take this one stake, for example. In the session of the conference this morning, President Michelsen gave some statistics which I am sure will interest you. He reported that among the High Priests, there are 24 officers, 48 committees, 240 members of committees, making a total of 264.

Among the Seventies, there are 72 officers, 36 committees, 180 members of committees, making a total of 252.

Among the Elders, there are 48 officers, 48 committees, 240 members of these committees, making a total of 288; or a total among the Melchizedek Priesthood alone of 804 men working without one penny of compensation, for the betterment of society, and that every week, and some of them every day. Add to this the stake officers, the presidents in the high council, who are affiliated with these men, directing them, and you have 812.

Add to this number these high council men and bishoprics who are working with the young boys from twenty-one down to twelve years of age, and you have a total of 1022 men who are working as teachers in this one stake in quorums alone.

The stake clerk has furnished me with the number of officers and teachers in the auxiliaries in the twelve wards in Liberty Stake. So I add to the 1022, 1950 men and women in the stake, making 2972, or approximately 3000 teachers exclusive of ward teachers.

Besides this, there are missionaries at large, labouring under the direction of the stake presidency. In this stake, they have held 2715 meetings in homes in this city. They have baptized, since January 1st, 106 converted members, besides 10 children who had gone beyond eight years of age.

But that is not all. We have the Religion Class, a week-day class, correlating public school instruction; then the seminary, correlating the high school study; the institute, correlating college work; and Church schools, at an expenditure annually of over three-quarters of a million dollars (£150,000).

And so the longing of the soul for education and knowledge is gratified in this organization. The Prophet Joseph Smith himself said: "A man cannot be saved in ignorance." We are saved only as fast as we gain knowledge. Associate this education, my friends, with that spirit of love for humanity, and the spirit of the Holy Ghost. We believe in inspiration. We believe in impressing these boys and girls with a belief in God, with a love for honour, a love for virtue and chastity; holding up to them the truth that next to their lives they should cherish their purity of life; and that impregnates all this teaching.

#### JUDICIAL SYSTEM

Another group: In every social order, there are difficulties arising. "Do you find in your Church, which you say has these distinguishing features, arrangements made to settle these difficulties?" Yes, yes. The judicial part of the Church is as interesting as the educational, or the Priesthood, or the auxiliary. In the first place, we have peace officers, members of the Priesthood, appointed to see that no iniquity exists, no backbiting, neither hardness of heart nor evil-speaking. "O," you may say, "but you have these unpleasant conditions." I am not saying what we have. I am saying what the Lord has given to us to overcome these undesirable things in society; and if members of the Priesthood will do their duty as peace officers, they will reduce difficulties to a minimum and make our social life much more delightful and pleasant.

Next to these peace officers or teachers we have the bishop's court before which any member of the Church can bring another who has offended him. Should the decision not be agreeable, the man who desires to make his appeal may do so to the high council. Six of these men will be appointed to see that the complainant has the proper hearing, and six of them will see that the defendant has due consideration. If the decision is not satisfactory there may be an appeal to the First Presidency of the Church, not in person but in writing.

So I just glimpse there a perfect judicial system in which wrongs may be righted and justice meted out, and that, too, without the great expense of courts. Legal matters, of course, are left to the law.

But I move along quickly to the fifth great feature of this organization which is a distinguishing feature in itself, and that is the ecclesiastical group. I read to you that civilization progresses only as fast as these groups work in perfect harmony. In this ecclesiastical grouping you will find opportunities for social welfare—so wonderful in its efficiency that no little child need go hungry; no little boy need stay out of school because he has no shoes, nor any little girl, because she has no dress. The welfare of each family may and should be known every week.

Generally speaking, in practice it is every month, but I have failed, up to the present, to find any justification for these officers of the Priesthood to report to the bishop only once a month. When I turn to the Doctrine and Covenants, I read this divine instruction: "It is the duty of the teacher to watch over the Church always, to be with and to strengthen them."

My friends, if you cannot visualize how that may be done, then I ask you to picture groups of five families each. Over those five families are appointed a High Priest and an ordained Priest. It is their duty to watch over those five families. That it is not difficult. That High Priest and the ordained Priest, or Teacher, as the case may be, attend to their daily vocations, and on a certain night in the week they visit these homes, and ascertain what the condition of the members thereof is in relation to spirituality, to economic conditions, to their attitude towards their neighbours, and whether the members of the family are attending to their duties.

#### EMPLOYMENT PROVIDED

In this connection, I may add that in this city the presidencies of the six stakes have formed a clearing-house, by means of which a man out of work may be directed to employment. Members of the quorums in the stakes will first put forth effort to place the unemployed; should they fail, this clearing-house, known as the Deseret Employment Bureau, under the management of Elder John M. Whittaker, will do what it can to place that head of the family in a lucrative position. Should, however, efforts fail and the family be in need, there is ample source of means to supply that family's needs during the temporary period of unemployment.

You ask, "Where does this money come from?" There again is a significant feature of the Church—another evidence of inspiration. We have in the Church a system known as "Fast Offering." On the first Sunday of each month, all members of the Church are expected to go without two meals—to fast. That in itself has virtue. Analyze it, and you will see what a practical principle it is, and how many virtues are associated with it. But I can touch only this: The value of those two meals should be given to the bishop as a fast offering, the funds of which may be used to alleviate those in need. And should the fast offerings be insufficient, the tithing fund may be drawn upon, for every true Latter-day Saint pays one-tenth of his income annually. So there you have the funds from which to draw, without levying any special tax or taking up any collections.

*(Continued on page 122)*

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"BE thou humble, and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers."—DOCTRINE AND COVENANTS 112: 10.

THURSDAY, FEBRUARY 19, 1931

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EDITORIAL

WHEN DOCTORS DISAGREE

OUR POOR UNIVERSE!

The sun is giving out energy daily. In a few million (or billion) years its energy will be gone. The other heavenly bodies are radiating and losing their heat; and in time they will be no better off than the age-bitten sun. The universe will run down. Then, on earth, there will be no summer and winter, perhaps no night and day, but just eternal twilight of even middle-African temperature, in the monotony of which all life will perish. So warns Sir James Jeans, famous British scientist and brilliant writer and lecturer. Well for us that the day is distant—a billion years or so—but, think of the grandchildren!

There is a ray of hope!

Dr. Robert A. Millikan, famous American scientist and brilliant writer and lecturer, has discovered cosmic rays, sources of energy, that come from the uttermost confines of the universe to replenish the energy that we lose by radiation. Out in the depths of space, by means unknown to us, the lost energy is assembled, converted, concentrated and sent back to delay the evil day. In short, Dr. Millikan says that this is a self-winding, self-repairing, deathless universe. Day and night, summer and winter, may follow one another endlessly. That is more cheerful.

Whom are we to believe? These men are both world famous; both experimenters of the first rank, both honest men. Perhaps Dr. Millikan gives a clue in his address as retiring president of the American Association for the Advancement of Science, delivered last Christmas week. He says,

If Sir James Jeans prefers to hold one view and I another on this question, no one can say us nay. The one thing of which you may all be quite sure is that neither of us *knows* anything about it.

That is a frank, comforting admission. An honest opinion is always respected, when it claims to be no more. We need not follow either champion, but set up another theory if we so desire.

Note this: These two eminent, honest men, of irreproachable character, have the same *facts* of science at their command and agree upon them. It is with respect to their inferences that they differ, and in this case the theories are diametrically opposed.

Troubles and misunderstandings arise from misinterpretation of facts, seldom if ever from the facts themselves. That, as



shown above, is true in science. It is equally true in religion or the philosophy of human conduct. Latter-day Saints cling to facts, and accept theories with caution—that should be the method of all truth seekers.

The religion of Latter-day Saints is built upon facts, few but powerful. The enumeration of the facts of "Mormonism" must be left for another discussion, but here is one: Joseph Smith saw and heard God and His Son, Jesus Christ. Joseph's call was not an indefinite one, from within, but a definite one, from without. That is the fact upon which the Restoration is built. The evidence in support of that fact is overwhelming.—W.

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## THE AUXILIARY GUIDE

EVERY MONTH, usually the third Thursday of the month, there appears an Auxiliary Guide issue of the *Millennial Star*. In these particular issues are contained the weekly lesson outlines for the Priesthood and each of the auxiliary organizations for the following month, prepared with much care and planned to meet every need that might arise in each organization.

For the weekly Priesthood meetings, there is a program outlined for each meeting night. Lesson assignments from *Studies in Priesthood* are made, accompanied by questions on the lesson. Subjects for the twelve-minute class talks are also given, with references for material.

If there are any special instructions from the President of the British Mission Relief Society, the Auxiliary Guide acts as a messenger in conveying such instructions and directions to the officers of the branch organizations.

For the Sunday School, the Sacrament Gem and the Concert Recitation for the following month are printed. The Sunday School lesson outline, with its objective, for each class of the month is reprinted from *The Instructor*.

In the Auxiliary Guide also, the weekly programs for the Mutual Improvement Association are published, containing suggestions for preliminary programs, the lesson assignment and its objective. Any special instruction or message from the Mission M. I. A. Director, for the branch associations, is included.

The officers and teachers of each branch auxiliary organization are expected to read the Auxiliary Guide just as soon as it is received, so that the following month's program will be in mind. If they do not, they are neglecting their duty. The Guide should be followed as closely as possible each week. These outlines and suggestions are prepared by those who know their work, who are experts in their callings, for the benefit of the organizations concerned. If the outlines are not followed, their efforts are wasted; the programs will be haphazard; the lessons will miss

the objective; the meetings will be dull; and the organization will be headed for failure. There must be order and careful planning to insure success.

It is suggested that at the monthly branch union meetings, the branch president, or counselor in charge of the meeting, ascertain from the officers of each organization if the Auxiliary Guide is being carefully followed. If not, the necessary steps should be taken for correction. It is also suggested that at the union meetings, the branch president briefly take up with each organization the following month's Guide, to see that the officers and teachers understand it thoroughly. In this way, the branch presidency will become better acquainted with the work of each organization, and the closer supervision is bound to bring better results. To carry out these suggestions, the monthly union meeting would of necessity fall toward the close of the month.

Special lesson assignments, and assignments for talks, musical numbers, recitations, slogan talks, in fact all assignments, should always be made at least one week before they are to be given. It is unfair to the individual concerned to be asked to prepare in less time. Such assignments are for the development of the individual as well as for the interest of the class; thus, assignments should be made to the local members and not to the missionaries.

The Auxiliary Guide is also of great value to the individual member of these organizations. He knows beforehand what the lesson is, and from what angle it is to be treated. If he misses one class, he can easily find out the subject for the next lesson and prepare for it. By following suggestions, he is better able to help his officers and teachers in making the class interesting and beneficial to himself and others.

All must cooperate and work hard to make our auxiliary organizations a success—that they may accomplish their purposes. The Auxiliary Guide will be of material help in attaining success. Use it to fulfil that purpose, and each organization will operate smoothly and succeed. Let us all firmly resolve to make the Auxiliary Guide *our Guide*.

WILLIAM D. CALLISTER

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## GOSPEL PRINCIPLES APPLIED

(Concluded from page 119)

When I think that this organization, which has stood the test for a hundred years, and which to-day, in this advanced, civilized age, is recognized as one of the most potent social organizations for the welfare of humanity in all the world, I ask myself, and I think you are asking the same, my friends, how did Joseph Smith, a mere youth, have the wisdom to establish it? For mind you, this organization was given practically complete before the 6th

day of April, 1830, and that young man was not twenty-five years of age at the time—unschooled in the learning of his time, knowing little, if anything, of sociology, of economic problems. But to-day, in the midst of this complex civilization, the Church organization stands out as a brilliant diamond among lesser gems.

Whence hath this man his wisdom? We answer it when we sing:

Praise to the man who communed with Jehovah,  
 Jesus anointed that prophet and seer;  
 Blessed to open the last dispensation,  
 Kings shall extol him, and nations revere.

I told you I named three characteristics. The first we have mentioned—authority by divine revelation. The second we have glimpsed—merely glimpsed—the organization of the Church. The third is the eternal nature of covenants and ceremonies.

This principle, applied to marriage, means simply this: When a young man and a young woman go to the marriage altar in the temple, where we advise every worthy young person in the Church to solemnize that sacred ceremony, each one knows that the other is worthy of that responsibility which they are assuming. He is worthy of fatherhood, for his life is uncontaminated by any evils resulting from indulgence in social vices; and she is fit for motherhood because she has lived in accordance with the principles of purity emphasized by the Church. That is the first thing. Their hearts are united in love, the sweetest bond, the noblest, most divine attribute of the human soul. As they kneel to solemnize that sacred vow, that union is formed, not until death parts them, but for time and for all eternity.

I submit to you, my friends, that there is true philosophy in this; for if, as all true Christians believe, the personality persists after death, and the intelligence and knowledge and nature also persist in that spirit, will not that most divine attribute of the human soul also persist? And if love is part of that personality, tell me on whom will it be shown most completely? Will it not be upon those dear ones with whom we have associated in joy and sorrow and whom we have loved in this life? I think so. I will love my wife and boys and girls for whom I have labored and served, and who love me most. Love begets love, and that union of man and wife is perpetuated in the hereafter.

But the eternal nature of covenants and ceremonies goes further than the family relation. Every man who says "Our Father" acknowledges the brotherhood of man, does he not? The eternal nature of covenants in this Church precludes the loss of one of God's children; at least, every one will have a chance to accept the Gospel of Jesus Christ, and go on to perfection. And so temples are built in which vicarious work is performed for the

salvation of our brethren and sisters who had not an opportunity to hear this Gospel.

So I say to-day the Church of Christ is placed here by divine authority for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until all approach unity and perfection. Its principal function is to proclaim the Gospel of love and universal peace, and I believe with all my soul that we shall never have peace until the world acknowledges the efficacy and virtue of the Gospel of Jesus Christ.

While pointing out three distinguishing features, I have endeavoured to imply how the Church contributes to social betterment as well as to salvation hereafter. For some such alleviating force or power, there is a crying need.

Most sincerely do I believe that the Church of Jesus Christ of Latter-day Saints is a new world organization with the true spiritual ideal. In its conception of Deity, it recognizes God's personality, intelligence, love and fatherhood; in its organization, it presents the most efficient methods for human service, social uplift, and progressive steps toward universal peace and brotherhood; and in its idea of salvation it comprehends the whole of the human family.

Truly it is God's work.

May He bless the Priesthood, not only in this stake, but throughout the Church, the auxiliary associations, and all men and women who seek to instil into the hearts of men the redemptive power of Jesus Christ, the Son of the living God. May all utilizing the organization of the Church, continue even more zealously "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

God bless and prosper the Church as it bears witness to the reality of the personality of Deity, and to the fact that God has again revealed Himself to man, and established a means whereby spirituality, brotherhood and universal peace may be fostered among the children of men. I humbly pray in the name of Jesus Christ. Amen.—From an address delivered on Sunday, October 19th, 1930, in the Tabernacle, Salt Lake City, Utah, U.S.A.

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## PRIESTHOOD

WHAT greater gift could come to man than to possess the power and authority to act in the name of the Creator, the Organizer, the God of the universe? Could a man who really possesses this authority and truly grasps the significance of it be found resting on his oars, taking advantage of his fellows, or going expressly

contrary to the One he represents? Surely it would be a terrible thing for a man to be found knowingly in direct opposition or contented indifference to a thing so precious. We have that Authority! We recognize that it is so valuable that we want to know more about it—What our duties are towards it, and the opportunities it affords to us through the righteous exercise of it. That we might become better acquainted with this the “greatest principle of power,” a lesson course has been provided. Let us study the material and become acquainted with what is before us. Follow the Guide in this matter.

**FIRST NIGHT.** Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter III, “The Melchizedek Priesthood,” pages 17, 18, 19, down to *Quorums*. Objective: To show that only righteous men can hold the Priesthood of God, and to learn the offices and duties of such men who hold it.

1. What is the Melchizedek Priesthood?
2. What characteristics qualified Melchizedek to be selected as a High Priest of the Church of God and be termed “the Prince of Peace”?
3. Enumerate the offices of the Melchizedek Priesthood.
4. What are the spiritual, inward, ordinances of the Church, and who has the authority to administer them?
5. Who has the first right to preach the Gospel to the nations?

**SECOND NIGHT.** Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks upon “Faith” and “Repentance”, using Talmage’s *Articles of Faith* and the standard works for references. Ask questions pertaining to these principles, and have a general discussion on the same.

**THIRD NIGHT.** Opening exercises. Ten-minute report of local Priesthood activities. Lesson: Chapter III, pages 19, 20, 21, from *Quorums* to end of chapter. Objective: To show that there is order in the Priesthood, and that only those truly chosen are qualified to act in the name of God.

1. Define Quorum.
2. How many Elders are required to constitute a quorum? Seventies? High Priests? Priests? Teachers? Deacons?
3. Does this quorum organization suggest that Joseph Smith was abreast of the times, sociologically speaking?
4. Can the power and the authority of the Priesthood be exercised in behalf of the man upon whom it has been bestowed? In behalf of family? Of Church? Discuss.
5. What is meant by delegated authority and who can delegate it?
6. Has the Melchizedek Priesthood always been upon the earth? Explain.

**FOURTH NIGHT.** Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks upon “Baptism” and “The Gift of the Holy Ghost,” using Talmage’s

*Articles of Faith* and the standard works for references. Have a discussion on these two subjects after the talks have been given.

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## SUNDAY SCHOOL

### SACRAMENT GEM FOR MARCH

We'll sing all hail to Jesus' name,  
And praise and honour give  
To Him who bled on Calv'ry's Hill  
And died that we might live.

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### CONCERT RECITATION FOR MARCH

(Doctrine and Covenants 4 : 1, 2.)

Now behold, a marvelous work is about to come forth among the children of men; therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

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### GOSPEL DOCTRINE DEPARTMENT.

*March 1.* Uniform Lesson upon Chastity. (See page 25, January, 1931, *Instructor*.) Leaflet will be furnished.

*March 8.* Use Lesson 7 outline, printed in the *Millennial Star* of January 22nd, leaving February 22nd open to catch up with postponed lessons.

*March 15.* Lesson 8. Revelations (Continued)—The Testimony of the Witnesses. Text: Sunday School Lesson No. 8. Objective: To confirm belief that the Book of Mormon is a product of divine revelation.

*March 22.* Lesson 9. Revelations (Continued)—Fulfilled Prophecies. Text: Sunday School Lesson No. 9; *Prophecies of Joseph Smith and Their Fulfilment*, by Nephi L. Morris. Objective: To confirm the belief that Joseph Smith's foretellings were those of a divine, inspired prophet.

*March 29.* Lesson 10. Revelations (Continued)—Evidence of the Book of Mormon. Text: Sunday School Lesson No. 10. Objective: To confirm belief in the divinity of the Book of Mormon.

### OLD TESTAMENT DEPARTMENT.

*March 1.* Uniform Lesson upon Chastity. (See January, 1931, *Instructor*, page 25.) Leaflet will be furnished.

*March 8.* Lesson 8. The Coming of Man. Text: Sunday School Lesson No. 8; Genesis 1 and 2; Pearl of Great Price, Book of Moses, 3 and 4; Book of Abraham 4: 26-31. Objective: Show that man, a spiritual child of God, was placed upon the earth with a physical personality patterned after God's; that man's earth-life was planned to give him experiences essential to eternal soul growth.

*March 15.* Lesson 9. The Beginning of Revelation. Text: Sunday School Lesson No. 9; Genesis 3; Pearl of Great Price, Book of Moses, 5: 1-15; Talmage's *Articles of Faith*, Lecture No. 16. Objective: First, to bring out the fact of revelation; and second, to show the place of revelation in the great Gospel scheme.

*March 22.* Open Sunday for Conference or other purposes.

*March 29.* Review.

#### PRIMARY DEPARTMENT.

*March 1.* A Picture Lesson. (See *The Instructor* for January, 1931.)

*March 8.* Lesson 96. Jesus Cleanses the Temple. Text: Sunday School Lesson No. 96; John 2: 12-16; Weed's *A Life of Christ for the Young*, Chapter 17. Objective: In order to please God, one must hold sacred all things pertaining to Him.

*March 15.* Lesson 97. How Jesus Chose His Helpers. Text: Sunday School Lesson No. 97; Matt. 4: 18-22; Mark 1: 16-20, 3:13-19; Luke 5: 1-11, 6: 12-16; John 1: 19-51. Objective: The Lord helps the righteous to recognize His call to them.

*March 22.* Lesson 98. Christ and the Rich Young Man. Text: Sunday School Lesson No. 98; Matt. 19: 16-30; Mark 10: 17-31; Luke 18: 18-30. Objective: Love for the Gospel, not worldly things, brings eternal life.

*March 29.* Lesson 99. The Widow's Mite. Text: Sunday School Lesson No. 99; Matt. 12: 41-44; Luke 21: 1-4. Objective: It is not the amount of the gift but the spirit in which it is given that counts with our Heavenly Father.

—From *The Instructor*, January, 1931.

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### MUTUAL IMPROVEMENT ASSOCIATION

**SLOGAN:** "We Stand for Loyal Adherence to Latter-day Saint Ideals."

**LESSON TEXT:** "Modern Revelation."

**FIRST NIGHT.** Opening exercises. *Preliminary Program:* Slogan Talk—Show how the proper choice of associates can fortify one against the powers of evil. Have someone give a five-minute talk upon current events. Have a lady member sing a comic song of her own selection, then give her reasons for selecting the song she has rendered. *Lesson:* Chapter 16—"The Last Days." Objective: To show that the Gospel must be preached to all nations before the end shall come, and also to point out the characteristics that qualify a person to be a missionary in the Lord's service.

**SECOND NIGHT.** Opening exercises. (No preliminary program.) *Lesson:* Chapter 17—"Christ's Coming and the Millennium." Objective: To show that the New Jerusalem will be built up, that

Christ will come to earth in the Lord's due time—that great and mighty things will be accomplished in the Millennium. Turn the remaining part of the time over to a debate upon, "Resolved: That music has exerted a more powerful influence for good on the lives of mankind than has other of the fine arts." Make this assignment to new members that they may have the opportunity for growth. Give plenty of time for proper preparation.

**THIRD NIGHT.** Opening exercises. *Preliminary Program:* Slogan Talk—Explain how earnest prayer, one of our ideals, can be a force for good. Have a member recite a poem, then tell something of interest about the life of its author. Then have five minutes of wholesome jokes. *Lesson:* Chapter 18—"Salvation for the Dead." Objective: To show that all who have lived on earth will have opportunity of accepting the Gospel either here or in the spirit world, and that the outward ordinances must be performed on this earth in temples dedicated for that purpose.

**FOURTH NIGHT.** Opening exercises. As this is the first open night of the Spring season, have a lively get-together—an enjoyable branch social. For helps in making up the program, refer to the March Game Supplement.

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## FROM THE MISSION FIELD

**Doings in the Districts:** *Hull*—The Grimsby Branch Sunday School enjoyed a pleasant afternoon of games on January 8th, celebrating the New Year. In the evening, the children produced a splendid pageant written by a local sister. An unusually large attendance was noted.

*Newcastle*—A program of songs and recitations, portraying Latter-day Saint ideals, was given by the children of the Shildon Branch Primary on January 5th. Games and the presentation of prizes concluded the evening's entertainment.

*Sheffield*—A baptismal service was held in the Sheffield Branch Chapel on January 17th, at which three converts were baptized by Elders W. Cleon Skousen, James C. Rawlinson and Ural Sheppick. They were confirmed members of the Church by Elders Welden C. Roberts, Alton S. Maughan and Horace C. Cherrington.

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BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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